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AND

Gurukula Samachar.

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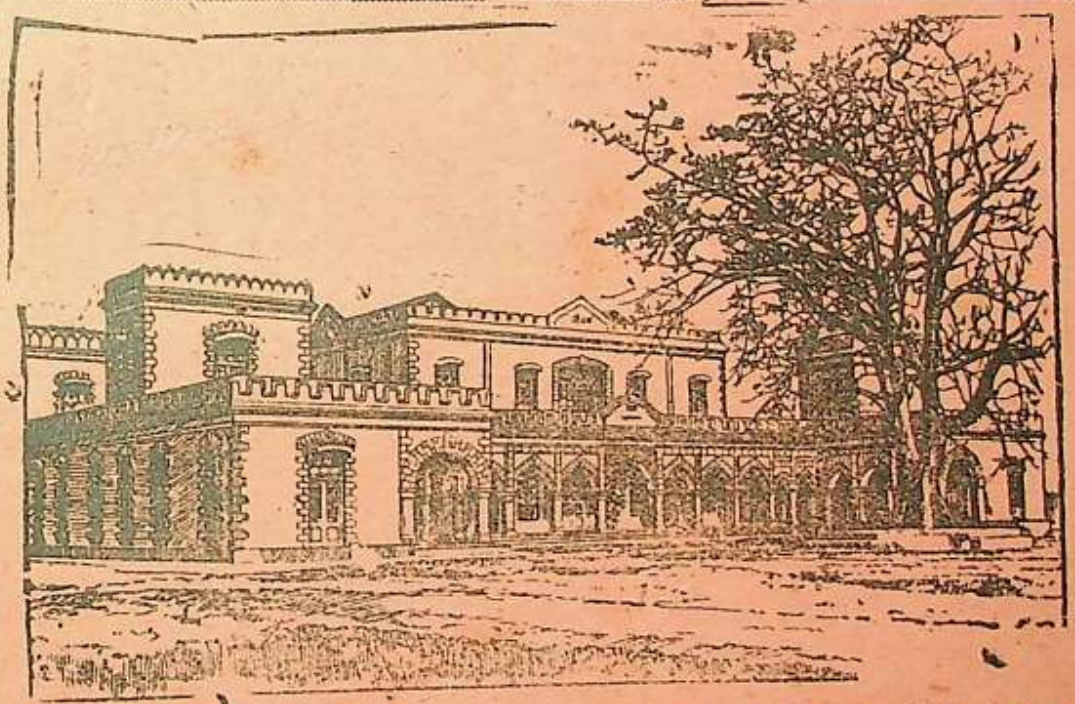

We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country. *The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review,*

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

Of all gifts that of the Divine knowledge is the highest and the noblest."—**Manu.**

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A STUDY IN THE IDEA OF RUDRA.

(By Pandit Shripad Damodar Satyavalekar).

I Opinions of Oriental Scholars.

Let us first consider the views, expressed by some great oriental scholars, about Rudra :—

(1). The Hon. Mr. T. Paramashiva Iyar of Mysore, in his book called "The Ricks," writes :—"I had a firm belief even when I was a schoolboy that Rudra was lightning, and that was confirmed by a study of the few Vedic hymns solely devoted to his praise."

(The Riks, p. 13)

"Rudra—Atmospheric electricity ;

Maruts } —Snows" (The Riks, p. 30)
Rudras }

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(2). Mr. J. Dawson in his "Hindu Classical Dictionary" says :—"He (the Rudra) is the howling terrible god, the god of storms." (page 269)

(3). Sir M. Monier Williams in his " Sanskrit English Dictionary," makes the following remarks :—" Rudra, roarer, the god of tempest."

(4). Mr. A. A. MacDonell, in his *Vedic Reader*, says :— ".....the phenomenon underlying his (Rudras) nature was the storm." (page 57)

Like these scholars, most European scholars also unanimously declare, that Rudra is the god of storms, that he is lightning and that electricity is his form ; or that he is the presiding deity over the storms.

No doubt this is one of the aspects of Rudra. But there are other aspects, also, which it is worth while to notice.

II. The Opinion of Yaskacharya.

अथातो मध्यस्थाना देवगणाः । वायुः-वरुणः—रुद्रो रौतीति सत्तो रोरूयमाणो द्रवतीति वा रोदयतेर्वा ॥ (निरु-१०-१,५)

अग्निरपि रुद्र उच्यते ॥ (निरु. १०-७)

Yaskacharya, in his Nirukta, the commentary on Nighantu, explains the word Rudra thus:—"Let us now examine the deities in the Middle Region. (They are)—Vayu..... Varuna...Rudra—Rudra is one who voices out, or one who melts while making sound, or one who makes others weep....." " (Nirukta 10—1 to 5)
and again "the fire is also called Rudra, (Nirukta, 10-17)

Both these explanations taken together go to prove that Rudra's place is not merely in the Middle Region, as the place of Agni, According to the same Nirukta, is the earth. Rudra and Agni are, according to Yaskacharya, identical and, therefore, Rudra's place cannot be merely Middle

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Region. There may be many Rudras and out of them one Rudra may be residing in the Middle Region. This Rudra, in the Middle Region, roars and howls, sends down rain and sometimes throws down thunderbolts or arrows of lightning, and often times makes human beings weep on account of his wrath shown at the time of thunderstorm. But what about them? Just as Rudra is lightning, so also Rudra is fire, and Rudra is something more besides ; because lightning and fire cannot explain all the characteristic words occurring in the hymn of Rudra ; and therefore we must study the nature of this Rudra as carefully as we possibly can.

III. Identification of Different Deities.

Some scholars observe that the Rudra is sometimes identified with the god of fire and is also closely connected with Indra and still more with Kala or time.

This identification of Vedic deities is often puzzling to some of the scholars. They say, how can electricity be fire, or anything else than electricity? Fire is nothing but fire and it cannot be anything else, and therefore those, who hold a view contrary to this, are not accurate in their statements. Such is the charge brought against the Seers of Vedic hymns by modern scholars. We shall now see if the position of Vedic Seers can be explained on some reasonable grounds

Again these scholars contend that, at the time of praising a certain deity the Vedic Seers choose some attributes and while praising another deity, in their enthusiam, they give the same attributes to it, unmindful of the fact that the said attributes have been used with referance to other deities and by themselves. They have no clear and distinct notion regarding the qualities and attributes of deities and therefore they identify one deity with another without any discrimination.

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There is no doubt that one deity is identified with another but not every one with all others. This gives rise to the view that the identification may have some deliberate object in view, or may have some ground upon which it is based. There is no doubt that particular deities are identified with particular sets of other deities and not with any other. The rationality of common attaibutes can be traced even at this time. For instance, the identification of Rudras with kala might be due to their destructive power ; with Indra to ther valour ; and with Agni to their lustre. This shows that the Vedic Seers never forget what they had said previously of a deity but on the contrary they remember all the attributes of other deities while praising one ; and that their identification has always some motive.

To decide whether this identification of one deity with another is correct or not, we must have a definite Vedic conception of each deity. First of all it must be understood that they word "Devata" means quite a different thing from the English word "deity" The meaning conveyed by the word " " Devata " can never be translated by the word "deity." A "Delty cannot be conceived without the idea of honour or reverence attached to it, but the Vedic "Devata" is not necessarily such. For instance, " Dice and Frogs " are devtas. The " Dice " Devata is not honoured but dishonoured in Veda. This difference must be understood. To have a real conception of the Vedic Devata we mnst study each Devata very carefuly to form some deffnite Vedic idea about it. Unless we do this we shall not be able to make any remarks regarding the the consistency or inconsistency of the views of Vedic Seers.

To begin with, I select the Deity Rudra. Let us now see the idea or ideas underlying this deity.

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IV. The etymological meanings of the word Rudra.

The word Rudra is derived etymologically from five different roots or sources, and therefore, it has five different meanings, namely :—

(*i*). (रुतं शब्दं राति ददाति इति रुद्रः) " Rut" means a word One who gives out or utters words is called Rudra ; the speaker. (Rut-ra) रुत्–रः ।

(*ii*). (रुदं दुःखं द्राति नाशयति इतं रुद्रः) "Rud" means trouble. One who removes troubles is called Rudra ; the destroyer of evil रुद–द्रः ।

(*iii*). (रुदं दुःखं राति इति रुद्रः) "Rud" means also misery. One who gives pain is called Rudra; the giver of pain. (Rud-ra) रुद्–रः ।

(*iv*). (रोदयति इति रुद्रः) one who makes others weep is called Rudra. A punisher as well as an oppressor. (Rudra) रुद्रः ।

(*v*). (रोदिति इति रुद्रः) one who weeps is called Rudra. A lamenter or a weeper. (Rudra) रुद्रः ।

These five different derivations are not of one and the same word Rudra ; but these are five distinct and different Rudra words, being derived from different sources. Some scholars say that the multiple derivations of one word, such as Rudra, given by Sanskrit grammarians and philologers are fantastic and therefore they are not acceptable. Everyone is at liberty to say that one meaning is fantastic and the other is not; but in the absence of sound reason to support the statement, no importance will be attached to it. With regard to the different derivations of the word Rudra, given above, one might say that if each me aning is supported by internal evidence from the Rudra hymn, then only those derivations would be accepted, otherwise not. Internal evidance from the Veda should always be our final authority.

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The roots are ofter different though the derivatives might happen to possess the same spelling and the same sound. Even in the English language there are hundreds of words with similar spelling and pronunciation, but these belong to quite a different family of roots, and therefore they are treated as different words altogether. Observe for instance the following words :—

	Words		*Meaning.*	*Roots.*
1.	Bore	...	To make a hole	... L. Foro.
				सं० भी to fear
	Bore	...	A tiresome person.	F. Bourrer
	Bore	...	A great tide Wave ...	
			moving up an estuary	Ind.-G
			Bhera	सं० भृ to carry.
2.	Wax	...	Bees war.	O.E. Weax
	Wax	...	to increase.	L. Angeo
	Wax	...	A fit of anger.	सं० वक्ष् to grow.

These and similar other words clearly show, that mere similarity of spelling and pronunciation does not prove the sameness of words. These are not the different derivations of one word, but each word is born in a different family of roots and, therefore, this accepted as a quite separate and independent word, in spite of similarity in sound and spelling ; and the wonder is that these multiple derivations are not considered fantastic and unacceptable, as they are accepted by the well known authorities! If these English words have got more than one derivation, the Sanskrit language contains, *a fortiori*, a far greater number of such words, as it has a special facility for the multiplicity of derivations. Examine for instance, the following Sanskrit words.

1.	A-ja (न जायते)	...	Un-born. (अ–जः)
	Aja (अजति)	...	One who leads, a leader (अजः)

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2. A-sura (न सुरः) ... Not-god, a demon. (अ–सुरः)
Asu-ra (असून् राति) ... One who gives life. (अ–सुरः)
Asura (अस्यति) ... One who throws out the enemy. (असुरः)

These words, although they look like one and the same are different ones. They should be written in the following manner :—

A-ja (अ–जः) ... A-sura. (अ–सुरः)
Aja (अजः) ... Asu-ra. (असु–रः)
Asura. (असुरः)

The present way of writing these words is quite misleading. The same is the case with the word Rudra. It should have been written in, at least, four different ways :—

Rut-ra. (रुत्–रः) ... Rud-dra (रुद–द्रः)
Rud-ra. (रुद्–रः) ... Rudra. (रुद्रः)

Such nice but necessary distinctions are not observed by ancient as well as modern writers and the consequence is the present misunderstanding, confusion and errors. The words, such as "Asura, Aja, Rudra" &c., are written in the dictionaries, of the highest authority under one head fixed according to the phonetic and alphabetical order, with so many disconnected meanings attached to them. This method is unscientific, ungrammatical, unphilological, un-etymological and equally misleading.

The two words "Aja and A-ja", in Sanskrit, totally unconnected with each other, though they have the same sound and spelling, having quite a different origin, should have been written in two different places under two separate heads in the dictionaries. The word "A-ja" should be written under the head word (अ) "A" (not), and the other "Aja" should be written under the root "Aj" (अज) (to lead); the two words "Asura and Rudra" should have, in like manner, different and separate places

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in the dictionary according to their derivations. But no such distinctions and arrangements are observed. This is the cause of misunderstanding and supposition that, the one and the same word "Aja" means "unborn" and "a leader", one and the same word "Asura" means "God" and "devil", and one and the same word "Rudra" means "destroyer of pain" and "giver of pain"; and on account of this supposition some scholars believe that different derivations of one word are fantastic, and so on. But now it is clear that they are not many derivations of one word, but many derivations of many words, apparently and accidentally identical in sound and spelling. Thus we have seen that there are at least five different Rudra words in Veda and they are used in five different senses, in the hymn of Rudra. Now we are to trace these five Rudra groups in the Rudra hymns. Let us examine the Rudra hymn in the Yajur-Veda, chapter 16th of Vajasaneyi Samhita, chapter 17th of Kanva Samhita and Kanda 4th of Taittiriya Samhita, where a long list of names of Rudra is given.

V. Groups of Names of Rudra.

In the Rudra hymn of Yajur-Veda, we find more than 250 characteristic names and adjectives of Rudra. These are to be classified according to their meanings in different groups; and the above different meanings of the word Rudra are to be traced therein. Our meanings of the word Rudra are five and therefore the groups should be five only. The five distinct senses are :—

1. A preacher, ... (रुत्-रः)
2. A destroyer of trouble, ... (रुद्-द्रः)
3. A giver of trouble or misery, (रुद-रः)
4. A punisher or an oppresser, ... (रुद्रः)
5. A lamenter or a weeper, ... (रुद्रः)

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Let us now see if these meanings can be traced in the Rudra hymns:—

(V—1)

Rudra a preacher.

The names of Rudra, having the senses of a speaker, adviser or a speaker will come in this group. For this purpose see the following Mantra:—

अध्यवोचदधिवक्ता प्रथमो दैव्यो भिषक् ॥ अहींश्च सर्वाञ्जंभयन्सर्वाश्च यातुधान्योऽधराचीः परा सुव ॥ (यजु०१६।५)

"The First Divine Healer and Preacher (Rudra) said dispelling all rogues, drive away all evil-spirited beings down below" (Yaju 16—5)

In this Mantra the word अधिवक्ता (an advocate, orator, or a speaker) represents Rudra. This fully expresses the first meaning of the word Rudra given above. The speech is the characteristic meaning of this word here.

The Nighantu (3–16) gives another meaning of this word. According to it. "Rudra" means 'a praiser.' This "Praiser Rudra" also can come in this group, as the business of a praiser is to use words for the praise of his deity. When we accept this meaning, we shall have to admit also that this Rudra is a human Rudra; as a praiser has to praise his superior to become ennobled. A praiser is a devotee and a devotee cannot be the deity, in the sense of the English word 'deity. So let us suppose that the praiser Rudra is "a devotee human Rudra". (स्तुतिः) A praise does not, in Vedic Sanskrit, mean flattery, it means contemplating virtues or merits generally; but sometimes it is used for describing good as well as bad qualities of subjects to be described; such as अक्ष-कृषि-सूक्त. In this hymn farming is praised and gambling is condemned. So in the Vedic sense praising and condemning are included in a praise (स्तुतः). A 'Dice deity' is to be condemned and

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a 'Farming deity' is to be praised. Mark the use of the word deity (देवता) here very carefully.

So in the Rudra hymn we find the word **"Rudra"** representing the Rudra deity as well as a devotee Rudra. This will no doubt create a confusion in the case of ordinary people. But we are to grasp here the Vedic idea of **"Devata"** and not the English idea of a "deity".

In this class of Rudra we find the following names:—

1.	अधिवक्ता	...	A preacher.
2.	स्तोता	...	A praiser.
3.	सभापतिः	...	A president of the congress.
4.	सभा	...	A congress.
5.	मंत्रिन्	...	A minister or an adviser.
6.	गृत्स	...	A wise man.
7.	गृत्सपतिः	...	A leader of the wise.
8.	श्रुत	...	A learned man.
9.	पुलस्तिः	...	A sage.
10.	श्रव	...	A student.
11.	प्रतिश्रव	...	A teacher, &c.

The characteristics of Rudras in this group are :—knowledge, advice, counsel, speech, oratory, preaching, etc. Some of the Rudras, at least, can be considered as human Rudras. We may be permitted to call Rudras as 'Brahman Rudras'.

VII. Rudra That dispels Misery.

Now let us consider the 2nd group of Rudras, who destroy trouble. In the Mantra given above, the word " Bhishak" (भिषक) occurs, which means a physician, a doctor or a healer. A doctor removes diseases and gives relief to patients. So also the divine healer (दैव्यो भिषक) the Supreme Soul in the wider sense—is the giver of real relief to the universe. This meaning suggests that the Rudra may mean "God", the real Healer.

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Just as Rudra means "destroyer of trouble". so also the word क्षत्र (kshattra) means one why protects from misery, calamity or destruction.

क्षतात् त्रायते इति त्रः । one who protects from destruction, रुद्रं दुःखं द्राति नाशयति इति रुद्रः । one who destroys calamity.

Both these functions are identical, for rescuing from trouble is common to both "Kshattra and Rudra". This is the reason why we find the names, denoting the heroic attributes, given to Rudra in the Rudra hymn.

रथी, शूर, विचिन्वत्क, आशुरथ, आशुषेण, श्रुतसेन ।	These words mean a hero.
सेनानी, गणपति, व्रातपति ।	These words mean a leader of the army.
व्रात, गण, उगण, सेना ।	These words mean an army.
असिमत्, इषुमत् सृकायिन्, निषंगिन्, धन्वायिन्, आयुधिन्, शतधन्वन्, तीक्ष्णेषु, स्वायुध, सुधन्वन् ।	These words mean men of arms
वर्मिन्, कवचिन्, बिलिमन्, वरूथिन् ।	These words mean men wear-armour.

All these terms stand for Rudra and at the same time they mean a warrior. Just as we have Brahman Rudras, we have Kshattriya Rudras. The attributes of a warrior are identical with those of Rudra.

Manufacturers of arms are also called Rudras, such as : इषुकृत्, धनुष्कृत्, &c. These are not warriors themselves, but they are indispensable associates of warriors and therefore, perhaps, they are called Rudras. Warriors cannot fight unless arms are supplied by the manufacturers. Just as warriors remove misery by fighting, the arm-manufacturers do so indirectly by helping the fighters, and therefore these are also named Rudras.

Besides these there are क्षेत्रपति, वनपति, अरण्यपति, स्थपति,

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&c. These are also Rudras. Just as we have got मंत्रिन् a minister, in the Brahman group, we have got here other officers of the state who keep peace and order and thereby remove disorder and trouble in a nation.

As we have got Brahman and Kshattriya Rudras we have got a वैश्यः (Vaishya) or a trader Rudra too. The word वाणिजः (a merchant) suggests this class of Rudra. अन्नपतिः, अंधसस्पतिः, पशुपतिः &c. are Rudras of this class. The duties of Vaishya are trade, producing foodstuffs and protecting domestic animals. All these duties are fully expressed by the words given above.

Naturally we must now except the names, expressing Shudra duties, given to Rudra. Shudras are of two kinds. One is a craftsman or artisan and the other is a menial servant. क्षत्तृ, रथकार, तक्षन्, कर्मार, कुलाल, &c. are the Rudras, belonging to craftsman class, and परिचर, जघन्य &c. are of the menial class Rudras.

So among the five races of men we have got four races represented in the names of Rudra. Let us now trace the fifth race. निषाद, पुंजिष्ठ, गिरिचर, &c, are the names representing the fifth race of men and completing the five fold humanity in the names of Rudra.

By their knowledge, heroism, commerce, craftmanship and service, these five classes of men lessen the troubles of humanity and help their progress, and therefore they are called the destroyers of pain. Let us now see what more we can find in the names of Rudra.

VIII. Rudra The Trouble-Giver.

So far we have discussed Rudra, the remover of trouble, and now we must see, who the Rudras are that give trouble. as we have got this meaning also for the

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word Rudra. In this section we can include the following names of Rudra :—

आततायिन् (A murderer) स्तेनानां पतिः—

तस्करुणां पतिः, मुष्णतां पतिः, स्तायूनां पतिः, (a leader of thieves) वंचत्, परिवंचत् (a rogue) प्रतरण (a cheat).

These Rudras cannot come under the group of peace-making Rudras, as these names clearly show that they are peace-destroyers and enemies of order.

We have finished the names of Rudras that show the character of different types of human beings ; some of them are the workers for peace, order and security and the others are the breakers of peace order and security.

If these names will be carefully examined, it will be clear, that they do not represent one deity only.

(मंत्रिन्, अधिवक्ता, रथी, सेना, वाणिज, रथकार, कुलाल, तस्कर, मुष्णत्, वंचत्, प्रतरण)

A minister, a preacher, an army, a warrior, a merchant, a carpenter, a potter, a thief, and a rogue cannot mean one and the same thing, but in all these variations there is five-fold Rudraism or Rudraness. The Rudraism is the Rudra deity according to the Vedic idea. This idea must be cleary grasped before any one can have an accurate conception of this or any other Vedic deity.

We have so far seen that three kinds are included in the above lists, *viz* :—(*vi*) the Rudras who makes others weep, and (*v*) those who weep themselves. Take for instance, the warriors. The warrior is a Rudra who makes his enemy weep on account of his skilful fighting. The robber is also a Rudra who makes poor travellers weep by robbing them. The criminals are the Rudras who weep while undergoing punishments for their crimes. In this way the five-fold Rudrism is included in the above list of important names of Rudra. It is needless to write all the names here because the matter is so clear.

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So we have seen how these five senses of the word Rudra have got some significance ; and how each derivative meaning is supported by the internal evidence from the Rudra hymn.

VI. Meaning of the Word 'Namah' (नमः)

Now we have to face here a really very difficult problem of the word " Namah." Every name of Rudra, in the Rudra hymn of Ya jur-Veda, is governed by this word. "Namah," usually means " prostration " or salutation One can do homage to a minister or to preacher, but it is very difficult to understand how a respectable man can do honour to a thief or a criminal. So we must seek for and study the real sense or senses of this word " Namah."

In Nighantu, the Vedic dictionary, the following meanings of " Namah " are given Food (2-7) **अन्नं** a weapon (2-30) **वज्रं, दण्डः** service (3-5) **परिचर्या**. These are the three senses given by Vedic dictionary. Other dictionaries give the following meanings. (1) Salutation, (2) food, (3) a thunderbolt, (4) a gift, a present, (5) a sacrifice,

Now let us study the derivation of this word " Namah." It is derived from the root " Nam " (to bow to), in two different ways :—

(1). **नमयति इति नमः** making others submit (2) **नमति इतिनमः** making salutation to. These two methods of derivation cover all the above meanings. Now let us see how these meanings can serve the purpose of solving the Rudra problem. All the above meanings of " Namah " express the following senses :—

नमनं (1) Salutation...honour or obeisance to the honourable.

अन्नं (2) Food—food for the workers.

वज्रं, दण्डः (3) A weapon—dreadful means of threat or punishment to the criminals.

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दानं (4) A gift—donation to deserving persons

यज्ञः (5) A sacrifice—self-sacrifice for the community.

For the sake of verification of these meaninge, let us take some sentences from the Rudra hymn and carefully see if these meanings fit there appropriatly.

(1) नमनं। Salutation.

I. नमो मंत्रिणे।—Salutation to the minister.

II. नमः सभाभ्यः।—High respects paid to the congresses

III. सभापतिभ्यो नमः।—Honour done to the presidents of the congresses.

(2) Food—अन्नं,]

IV. क्षत्तृभ्यो नमः।—Food or wages for carpenters

V. नमः कुजालेभ्यः।—Food for potters.

VI. परिचराय नमः। —Food for servants.

(3). A weapon,—वज्रं दण्डः।

VII. वंचते नमः।—Punishment for cheats.

VIII. तस्कराणां पतये नमः।—Imprisonment for the leader of thieves,

IX. स्तायूनां पतये नमः। ...Chastisement for the leader of robbers.

X. लोप्याय नमः। ...A threat for those who transgress the rulers.

(4) Reward, दानं।

XI. नमः सेनाभ्यः। —A gift for the soldiers.

XII. सेनानिभ्यो नमः। —A reward for the leaders of the army.

XIII. क्षेत्राणां पतये —A present for them who protect the

(5) Sacrifice, नमः।

XIV. नमो गणेभ्यः।...A sacrifice for the community,

XV. नमो व्रातेभ्यः।...A self-sacrifice for corporation,

XVI. गृत्सेभ्यो नमः।...A sacrifice for the learned,

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In this way we can satisfactorily interpret the word "Namah," with all the constructive Rudras. Some learned scholars may differ in using a particular meaning here and there, but the way in which these groups are arranged will, it is hoped, meet their approval as this method alone satisfactorily explains these otherwise inexplicable passages in the Rudra hymn. Now see the current translations, for cmparison with my interpretation :—

Homage to the cheat, to the arch-deceiver, to the Lord of stealers homage ! !.....to the Lord of robbers homage !...to the Lord of plunderers homage ! (Griffiths Yajura Neda 16-21).

Homage to the robbers and to the sages alike ! Such renderings are not merely inconsistent but are simply meaningless and irrational. Every interpretation must be consistent with general teachings of Veda. When one Mantra of Rudra hymn advises the direct expulsion of criminals from the community, how can another passage of the same Rudra hymn enjoin homage to robbers, cheats &c ? I think the translator is bound to make his translation thoroughly consistent with the general drift of the original.

So far we have studied the names that give the idea of Rudras in human kingdom, and now we must see if there are Rudras in other animal kingdoms also.

VII. Rudras among the lower animals.

The following Rudras belong to this class :—**अश्वः** a horse, **श्वा** a dog, **गोष्ठ्यः** cattle, **शीभ्यः** a bull, **गेह्यः** domestic animals, **किरिकः** a hog, **तल्प्यः** a bug, flea, &c, **गह्वरेष्ठ्यः** lion, tiger, &c.

Some of these animals give pleasure, such as **अश्वः, श्वा गोष्ठ्यः** Others give trouble, such as **किरिकः, गह्वरेष्ठ्यः, तल्प्यः,** &c. The same animals may give pleasure to some

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and trouble to others, as a dog, for instance, gives pleasure to a hunter and pain to the deer to be hunted.

One must see the use of the word "Namah" here with careful attention to ascertain the real meaning of it.

VIII. Rudra, the disease Producer.

Among non-human Rudra class we find some Rudras that spread diseases, entering into food, water, and air and affecting them by their presence. For this idea see the following Mantra :—

ये अन्नेषु विविध्यन्ति पात्रेषु पिबतो जनान्॥ (यजु० १६ । ६२)

" Those who enter into food and drinking water and attack men with different diseases, if men were to eat that food or drink that water." (*Yajur-Veda*, 16 62).

This Mantra is very clear and requires no more explanation as it speaks for itself. The word in the Mantra clearly shows that these disease-producing Rudras are many. As they enter into food and water, and as they are eaten with food and drunk with water, they must be so minute that they cannot be detected by the eaters and drinkers. These disease-producing Rudras are innumerable as says another Mantra :—

असंख्याताः सहस्राणि ये रुद्रा अधिभूम्याम्॥ (यजु०७६।५४)

"Innumerable thousands are these Rudras on this earth."

(Yajur-Veda, 16-54)

And as many are in the atmosphere and as many in the third region. They are innumerable, none can count them.

We have so far formed acquaintance with all sorts, from a minister Rudra down to the disease producing minutest Rudras, and have got some definite idea about the Rudra deity. Now is the time to see if there is any higher idea about this Rudra.

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IX. Rudra the God.

Having done with the innumerable Rudras, we now come to this "One and without a second" Rudra. The attributes of this 'one Rudra' are as follows :—

विरूपः Formless, **विश्वरूपः** omnipresent, **शिवः** blissful, **शंभुः शंकरः, मयोभुः** giver of happiness, **सुमंगलः** auspicious, **भुवं-तिः** the creator, **भुवस्यहेतिः** light of the world, **भगवान्** the illustrious, **शवः** destroyer, **भवः** self-existent, &c. All these terms show that this class of Rudra names alludes to nothing but the "All pervading God Himself". It is about this supreme Being that the Shwetashwatara Upanishad says :—

एको रुद्रो न द्वितीयाय तस्थुर्य इमांल्लोकानीशत ईशनीभिः ।
प्रत्यङ् जनास्तिष्ठति संचुकोचान्तकाले संसृज्य विश्वा भुवनानि गोपाः ॥
(श्वेताश्वतर उ० ३ । २)

"The One Rudra, who rules over these worlds by His power, never waits for any other's assistance, the Preserver, having created all the worlds, abides in men severally, and absorbs them at the time of destruction."

(Shweta, Upa. 2)

This shows that the word Rudra means here the One Almighty, the One Creator. Preserver and Destroyer of this universe. But most of the learned scholars think that this Upaniahad is of uncertain date and, therefore, cannot be taken ihto consideration. Whatever may be its date, it is quite clear that at the time of this Upanishad the word Rudra had this meaning. Let us now see if we can find some trace of this idea in the Veda itself. Mark the Oneness of the Supreme Being in the following Rudra Mantra :—

सोऽर्यमा स वरुणः स रुद्रः स महादेवः ॥ ४ ॥ तमिदं निगतं सहः स एष एक एकवृदेक एव ॥ १२ ॥ (अथर्व० १३ । ४ । ४ । १२)

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" He is Varuna, Aryama, Rudra, Mahadewa. This conquering might is in him. He is the sole, the simple one, the one alone.

(Atharva Veda, 13-4-3-12).

"To what is one, sages give many names, they call it Agni, Yama, Matarishwan". (Rig-Veda 1-164-46). This is the spirit of this Atharva Mantra. The names may be many but the named is one.

Now see how His Omnipresence is expressed:—

यो अग्नौ रुद्रो यो अप्स्वन्तर्य ओषधीर्वीरुध आविवेश ॥ य इमा विश्वा भुवनानि चक्लृपे तस्मै रुद्राय नमोऽस्त्वग्नये ॥ (अथर्व० ७।८७।१)

"Our devotion be to that bright Rudra, who pervades the fire, water, herbs, and plants; and who has formed and fashioned all these worlds."

(Atha—7-87-1)

This Mantra clearly states that this is the Creator and pervader Rudra. Now the Fatherhood of Rudra:—

भुवनस्य पितरं गीर्भिराभी रुद्रं दिवा वर्धय रुद्रमक्तौ ॥ (ऋ० ६।४७।१०)
ईशानादस्य भुवनस्य भूरेर्नवाउ योषद्रुद्रादसुर्यम् ॥ (ऋ० २।३३।७)
तवचतस्रः प्रदिशस्तव द्यौस्तवेदमुर्वन्तरिक्षम् ॥ (अथर्व० ११।२।१०)

"We honour the Rudra, the Father of the universe, by day and night with these songs".

(Rig. 6-49-10).

"The strength of Godhead never departs from Rudra, who is the Sovereign of this mighty world". (Rig. 2-33-9).

"Thine are the four regions, thine are heaven and earth, thine is the mighty firmament in the midst". (Athar. 11-2-19)

See what the following Mantra says about his All-powerfullness :—

नवा उ ओजीयो रुद्र त्वदस्ति ॥ (ऋ० २।३३।१०)

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"O Rudra there is none mightier than thou".

(Rig. 2-33-10).

All these Mantras are very clear and they suggest that Rudra is the one Supreme Deity which is afterwards called "Atma".

With regard to these Mantras some learned scholars think that the Vedic Seers are in the habit of uttering such words without any deliberation. This statement requires proofs to support it. In fact we must take the words as they stand in the Mantra, and taking their fullest meaning and comparing similar internal expressions, must be ready to accept, without any prejudice, whatever ideas they may give.

Some say that in the Veda, Rudra is called the one Creator of this universe, and so are called Indra, Agni, Varuna and others; and therefore such statements cannot be considered as relevant. Let us think over this view. The above statements will prove the oneness of the Creator also. See for instance the following sentences:

"(1) Uluka is the author of Vaisheshika.

(2) Kanada is the author of Vaisheshika".

If Vaisheshika be the same, one might infer from the above statements that the two names are of one and the same author. So it is to be understood here :—

"(1) Rudra is the Creator of this universe,

(2) Indra is the Creator of this universe,

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(3) Agni is the Creator of this universe.

As the universe is one, the different names are of one and the same Creator; therefore it is said that "to what is One sages give many names". These different names are not meaningless terms, they are qualitatives names and therefore they are expressing different qualities of One Supreme Deity.

This does not prevent the words Rudra, Indra, Agni &c., from having their other meanings. Rudra means, therefore, the One Supreme Being as well as it means so many other things, some of which are given above. This is the Vedic idea of Rudra deity. Te illustrate this; let us imagine that there is such a deity as द्विजदेवता. "Duija Devata". According to the line of thought adopted in this article, "Dvija Devata" will include the following objects:—

"*Dvija Devata*"—(1) A Brahman, (2) a Kshattriya, (3) a Vaishya, (4) a tooth, (5) a bird, (6) a snake, (7) a fish, (8) and any others that are oviparous animals.

If a hymn be composed on this supposed new "Dvi-ja Devata" one would find praise for all or most of these objects, although there be no mutual connection between these things; but one must remember that there is at least the one common idea of (द्वि-ज-त्व)"*twice-born-ness*" in all these above mentioned things. So in Rudra deity there is five fold Rudra-ness. In the Rudra hymn one finds mentioned "the Lord, a preacher, a minister, a doctor, a warrior, a merchant, a craftsman, a thief, a rogue, a horse, a dog, a tiger, a bug, a minute disease producing germ and so many such other things. It is not necessary that any connection or relation should exist between a minister and a bug, but still there is that subtle property or quality—Rudra-ness—common to the whole class, which justifies their inclusion in a common hymn under the common title of Rudra

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Devata. The following table will give a good idea about the Rudra Devata :—

Rudra Devata.

Constructive Rudras.		Destructive Rudras.
The One Rudra.	Innumerable Rudras.	Inumerable Rudras.
The Supreme being.	A preacher.	A murderer.
The One and without second.	A healer.	A thief.
The Formless.	A praiser.	A rogue.
The Omnipresent	A president.	A cheat.
Blissful.	A congress.	A robber.
The Creator.	A minister.	A hog.
The Light of the world.	A learned man,	A bug.
Self existant.	A teacher.	A tiger.
Unborn.	A hero.	A disease producing germ.
The Preserver.	A warrior.	
The Destroyer.	A merchant.	&c. &c. &c.
The Father.	A craftsman.	
&c. &c. &c.	A servant.	
	A horse.	
	A dog.	
	Cattle.	
	&c. &c. &c.	

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Such is the fundamental idea underlying every deity of Veda. Unless it is thoroughly and clearly understood, one cannot overcome the difficulty of interpreting, apparently complicated inconsistent or even contradictory, statements occuring in the Veda. The suggessions made here in connection with the study and interpretation of the Rudra deity, will, I hope, throw some light upon the otherwise inexplicable passages in the hymns of Rudra, and if understood clearly, will lead to a correct appreciation of the exact line of thinking, upon which the Vedic hymns are based.

ओ३म् Om, peace individually, (शान्तिः)
Om, peace social, (शान्तिः)
Om, peace cosmic, (शान्तिः)

—o—

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THE DOCTRINE OF RASA.

I

By K. Rama Pisharoty, M. A. (Hon.), Asst. in Languages, Raja's College, Ernakulam.

What is the soul or essence of poety? The answer to this question is one of vital importance in the science of sahitya, or literary criticism. In the history of English criticism this question was slow to come up and, even when it did come, it did not receive that amount of attention which the subject deserved. But such was not the case in India, the cradle land of speculation and philosophy. This science they have early enough taken up for consideration and the earliest author to handle the subject in a systematic way was Bharatha. He was followed by a host of eminent critics. These, one and all of them, have taken care to investigate thoroughly and answer this question. Naturally enough there are differences of opinion on minute details, but, as to the life of poety, they have only one answer to give. Rasa they say, is the life and soul of poetry. That this is so is abundantly clear from the definition of poetry which the Indian critics give. It is this that makes a work 'literaturesque'. And this is present in all the works of all the master posts of the world. It is at once the cause and effect of poetry. It is by this and this alone that the poetic body can be informed with significance and rational life.

Now what is meant by Rasa? Apart from the definitions which have been apparelled in the garb of transcendentalism, we understand by Rasa the supreme pleasure that mortals can ever hope to enjoy in this physical world, that pleasure which is 'at once the most pure, the most elevating, and the most intense', we shall in what follows consider it from a technical point of view.

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The whole theory of Rasa centres round a particular sutra of Bharatha—'विभावानुभाव- व्यभिचारि संयोगाद्रस निष्पत्तिः इति This sutra has been variously interpreted according as the critic belonged to this or that school of philosophy. Owing to this difference the sutra has given rise to four theories of Rasa. Bhatta-Lollata interpreted it from the Mimansaka standard. Sri Sankuka's interpretation embodies the Nayyayika's view. Bhatta Nayyaka's represents the Sankhya view. The brilliant exposition of Abhinava Gupta follows the Alankarika tradition. We shall now set them forth in their order.

According to the Mimansaka view, there are in no certain permanent emotions when any one of these is 'generated', 'cognised' and 'consummated', then we have Rasa. Thus for instance, the emotion Rati, when it undergoes this treble process, becomes transformed into Rasa: These various Rasas are directly connected with the original heroes, as Rama, etc, but yet are recognised to exist in the actor because of their clever imitation or to quote the author's own words. तद्रूपान, संथानात् नतैकेपि प्रतीयमानो रसः' This प्रातीति constitutes Rasa.

Thus the Mimansaka School assumes the Rati to exist in the actor. The recognition of this assumption is Rasa. But there is no sensing of the Rasa and Sri Sankuka proceeds to remove this fault. According to him then the emotions are inferred to exist in the actor though not directly existing in him—because of his clever acting. This inferred emotion, full of innate charm and beauty, is sensed by the audience. This finally develops into Rasa. In other words, we have here a sensing of the inferred emotions and not of the emotion itself.

प्रत्यतमेव ज्ञानं चमत्कार जनकं नानुमित्यादि and hence Bhatta Nayaka interprets the sutra in his own way. Of the three, the

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original hero, the actor and the audience the Rati as such exists in neither the one nor the other. Indirectly and in a generalised form it exists in the audience. The emotion of the original, as seen imitated by the actor, touches up the individual Rati. This Rati is sensed and this sensing causes pleasure.

According to this view, we have in Rasa a recollection of a previous pleasure and this is different from actually enjoying it, however similar they may be. As a matter of fact the audience does experience or sense it and hence the Alankarika view, which was elaborately set forth by the great Abhinava Gupta Padacharya.

In Alankarika tradition maintains that the sensing of the Rati, which is manifested in the mind of the audience, constitutes the Rasa. To the Mimansaka Rasa is the knowledge of the Rati. To Sri Sankuka Rasa is but the inference of Rati; and to the Nayyayikas it is only the recollection of a previous Rati. Gupta differs from this last school in that the latter attributes sensedness to the emotion recollected, which is also a non-entity, while the former attributes it to the permanent emotion existing potentially in one and all of us mixed up with fancy and imagination. Now we shall proceed to a detailed consideration of this standard view.

There exists in every one of us the permanent emotions as constituted in our eager fancy and imagination. The sight of women, and their glances, the spring season and the moonlight, these in real life have awakened Rati in some men. They frequently are subjected to this and as frequently their souls were stirred by this emotion. Such men when they form the audience are affected by the acting and the same emotions are awakened. But with this difference; in real life they had some one object or personality on which they wove their dream of beauty. Here

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on the other hand, the original Rama is non-existent. The actors are only artificial. Consequently the emotions appear as freed from all gross elements. They are here universalised and they stand out clear and distinct in all their pristine purity and beauty, and these produce idealised pleasure, the same in quality and quantity as that produced in the contemplation of the Supreme Being. Hyperphysical in character, this pleasurable emotion produces a great outburst of feelings. Such is their power that they completely and liberally drown everything else. They kindle every tissue and fibre of the body, penetrating into the inmost recesses of the soul and finally stand out before the mind's eye in veritable form and shape. It is indeed a real mental storm which gives rise to an intensely pleasurable calm.

At this moment of supreme pleasure or bliss, the ensuants, the excitants and the accessories, none of these has separate and individual existence. We have here a chemical compound, the parts being well fused together. We relish only the combined whole. It is this unique and superphysical state that we term Rasa.

This Rasa is not an effect, nor a product, neither is it cognised nor inferred. It is something elicited or manifested, sensed and relished.

And this Rasa is sensed not by all but only by those who have again and again relished the gross or vulgar Rasa, of our everyday life. None else can experience this Rasa, this pleasurable vibration of the supernatural bliss. It is emphatically the loved and coveted possession of the "सहृदय" He alone has this 'beautific vision', a vision the like of which the yogins alone can enjoy.

Here it is as well to emphasise the strange coincidences that exist between Aristotle and Abhinava Gupta. Both

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are at one as to the nature, origin and development of this sensation, only Gupta is more transcendental. Both are at one in maintaining the unity and permanency of this Rasa and that in its final character it is only one and knows no difference, though its manifestation is due to different causes. What is more both are again at one in maintaining, that this Rasa can be relished and enjoyed not by all, not even by the scholar, but only by some, by the favoured few, who are in the Alunkarika world known as सहृदय

Of these four theories it goes without saying that the last is undoubtedly the best, and the most widely accepted. The objections that have been brought forward against the other theories, have no chance against this theory. The only striking thing about this theory is that it is enveloped in a garb of transcendentalism. And this is something that cannot but characterise its founder, for he was as deep a philosopher as he was an Alankarika. Of course, the raiment is but too fitting the body.

The psyehclogical basis of this pleasure is yet something that has not been sufficiently elaborated. It cannot surely be the admiration for the accuracy of imitation. Nor can it be due to the' appreciation of the poet's skill ; nor is it due to subject or language. At the same time it has all this. It has in it an element of admiration for appreciation of and pure pleasure in the art, the artist, and the subject he is working upon. It is an intimate mixture of all these, a chemical combination so to speak. Take but one aspect of it and it is a prosaic thing. But take all together—well it is something transcendentally poetical, worthy of the garb in which Gupta has dressed it.

And we may here in passing note the view of Mahima Bhatta. Naturally enough he too admits the superior

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nature of this pleasure, though not the transcendental element of it. But he strikingly differs from others in the process by which this is arrived at. He emphatically champions the inferential process. The cause of this pleasure is the intellectual labour required in arriving at the inference.

But it may be asked why the ordinary inference does not produce this pleasure for there is as here the same amount of intellectual labour. To this Mahima says वस्तु स्वभाव एवायं न पर्यनु योगपदवी मव तरति प्रामाणिका नाम इति'

This is, to some extent, begging the question. Hazlit is nearer the mark in saying that ordinary inference does 'convey no extraordinary impulse to the imagination' and does not admit of the 'wayward and violent movements either of the imagination or of the passions. From the tenor of his writing Mahima Bhatta seems to suggest another answer too. There is in poetic inference an element of curiosity. The satisfaction of this curiosity is not a necessity in trying to achieve this, our mind only indulges in a mental recreation which is a positive relief from our every day inference. This distinction may also account for the want of pleasure in ordinary cases.

—o—

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ON BEHOLDING A WOMAN WHIP A HORSE.

(By Shanta Devi.)

Oh ! Whipper-up of the tired beast ! You jaded one! How hardly shall you rest. Ever and ever on will you press your fatigued body, your failing brain, till faint and dead, unfed, unrested, and unloved they are buried, beneath the earth.

The sting of the whip's thong eats not into the side of the poor beast but into your poor brain, your poor heart discovering all her needs; her lack of faith, her joyless life. Love murdered.

Your tight mouth, your thin lips, your knife-edged nose with rasped-end proclaim your poverty : the dire want of deathless food : your need to receive the Waters of Life.

O separate not joy and life ! you only know death, you delight in death. See within yourself the counter-part of that nation which you would destroy. Whip not, whip not, whip not ! See you! The vision of the Spirit of Good is withheld from you. Is it not you who shut your eyes ? Modern Balaam, that you are.! You beat your body the humble in vain. She sees the vision and her progress is stayed before she delivers your person to destruction, with the wounds rankling in your soul. The distraught brain, neurasthenic, idle, plunges to find her good. Rest, tired one. Bow down your body to the lovely earth, seek the pure waters of forgiveness, know the Presence of good, feed on His Love ; drink and wash in His liquid life; let the God given energy enter.

Fear not ! Be Beliving, be loving, be free. What is the vision, that the ass, thy humble servant. Thy body sees ? What liked unto is the angel of God? A daisy, Aye, a rose; the watercress nestling in the stream, that

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the waters of life flow over and around. The daisy with golden eye and silvern edge trodden but ever resting and re-opening to the glory of a new day. The Rose out-breathing her sweet fragrance with gentle flowing grace; uncritical of another's, worth following each her own dharma, serving the Lord of all Life.

Shall not you have abundant Health? Each passing moment revivified and reviving all who look on you. Your fragrant grace, your sparkling purity, your innocence, Your simplicity with its wealth of gold and silver, your roseate beauty will spread in ever widening circles in and around all nations, all peoples enveloping them in perfect trust and kindliness.

"To thine ownself be true
And it must follow as the night the day.
Thou canst not be false to any man."
What greater Victory can you need?

—o—

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MAHARAJA SAWAI JAI SINGH AND HIS ASTRONOMICAL OBSERVATORIES.

(*By Principal Kanwar Sain, M. A., Bar-at-Law*).

Not long ago if one went to the Kutub from Delhi through Ajmere Gate *via* Safdar Jang's tomb, one used to notice not far from the road to the left a few thatched huts and a mound of dilapidated ruins from out of which only three prominent things : a triangular shaped wall, and two round pigeon holed walls used to attract one's curious interest. The first time that I went that way I was but a boy and when I was told that it was Jantar Mantar, the words conjured up before my mind's eye, uncanny old halls for a magician in which Black Art might have been practised. For is it not only by means of Jantar Mantar that the demons and ghosts and fairies are ruled. The buildings have since been repaired and possess more presentable appearance but the place is still commonly known as Jantar Mantar and unless you have with you an intelligent guide or a guide book, you may never know that it is an observatory; that walls are Astronomical Instruments or that Jantar Mantar is nothing but Jantara Mandir (house of instruments badly pronounced). You would be curious to ask who built this observatory ? Is it of any use? This evening I shall tell you something of the life work of the author of this observatory and show you some pictures of other similar and contemporary observatories which were built elsewhere and try to show the uses which some of the more important instruments may be put to.

Maharaja Sawai Jai Singh of the state of Amber and founder of the modern elegant city of Jaipur in Raj-

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putana is one of those remarkable princes in the world who have also taken the lead in the domain of Science and Arts and thus gained for themselves a pominent and permanent place in the world's history.

Sawai Jai Singh belonged to the illustrious family of Kachhvaha Rajputs of Ajmer that race their descent from Raja Ram Chandra Ji and number among them renowned princes. Pachoon was a contemporary of Prithwi Raj and assisted him in his abduction of the Rani of Kanauj.

Appointed Governor of the territory about Peshawar he defeated Shahab-ud-Din Ghori and is said to have pursued him so far as Ghazni. Ram Singh was the first to accept the allegiance of the Moghals by making an alliance with Babar—this while more or less the sympathies of the other Rajput princes, especially Odaipur gave the successors on the Gaddi of Amber an increasing influence in the Delhi court and a splendid opportunity to strengthen and improve their own state. Raja Bhagwan Singh and his son Raja Man Singh acquired so much power and dignity in Akbar's Court that it is stated they excited the jealousy of all, including the great Emperor himself. Mirza Raja Jai Singh won a high distinction and estimation from Emperor Aurangzeb by having been instrumental in sending Sevaji to Delhi where he was put in confinement. This success turned Jai Singh's head and so proud did he become of his position that in his drinking, taking couple of tumblers in either hand, he would say, 'Both Delhi and Stara are in my hands." Then he would quaff the contents of the one and dash it to pieces and he used to say, "Here goes Satara (meaning Sevaji) and the other (meaning Aurangzeb) is in my right hand. I shall break it to pieces at my will and pleasure." The news of this reached the ears of the wary Aurangzeb. He at once set about encompassing.

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the removal of this insolent chief. The younger son of the Raja was made to commit patricide. The successors of Mirza Raja in turn had to suffer the penalty of his bragging bouts. Their mansabs were lowered.

Ram Singh II having been killed on expedition, his son Jai Singh II came to the Gaddi in 1694 A. D. while still at the tender age of 13. According to the custom he had to present himself at the Delhi court to receive the Mansab at the hands of the Emperor.

An interesting story is told of this interview. During the preparations all the Thakurs-Chief, Ministers and veterans who had seen the days of young Singh's ancestors were anxious lest the Emperor should on the slightest pretext take away or lower the mansab of Amber. They consequently began to tutor the young prince as to what replies he should make to the possible questions by the Emperor,. Jai Singh's native genius could not brook the insults of these glib gratuitous lessons and he promptly interpreted his self-styled tutors rather curtly thus "What if Emperor should ask none of these questions thought of by you?" This silenced them all. Jai Singh's mother however who happened to be there said mother be thy scapegoat." My Child : bearing in mind thy Guru and thy Lord, say whatever comes uppermost on the lips "The events at the court fully justified Jai Singh's impatience and showed that it was but the impatience of genius. As the handsome boy prince making obeisances was being led up to the august presence his predecessors' tumblers were ranking in the hearts of the emperor. And now seeing Jai Singh fully armed and equipped advancing towards the throne the Emperor's anger was roused. He jumped up and sternly said "Thy father and grandfather gave me lot of trouble and proved traitors to me. What should I do with thee

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" Unmoved and with a dignified mien the younger prince made the usual presents (nazar) in the proper form, one palm resting on the other. A moment and the flush of anger was over. There were the outstretched hands of the fief ; awaiting the touch of the liege; lord the emperor; by way of acceptance. By a sudden impulse the emperor, instead of touching the palms, caught hold of the prince's hands and addressed him in a tone in which there was so much irony as grim humour. " Now then what use is it all yours arms ? What can you do with them now?" Looking up towards the Emperor with perfect composure he made the following reply. "May it please the protector of the world : at the time of marriage only one hand of the bride is held by the groom and for this he has to look after and protect her through her life. Now my hands : both of them have been taken in hand by your majesty, whom am I to fear now and what better weapons need I have ?" This reply which was made as much by the tongue as by the eloquent eyes nay by the whole frame of this gifted prince went straight to the heart of even the heartless Aurangzeb. So infinitely pleased was he at this that he at once drew Jai Singh up to a seat near to himself and cried and well said. " Your talents are a quarter more than your ancestors. Jai Singh: you are really Sawai Jai Singh. Let this be henceforth your title." This title has since been borne by all the Maharajas of Jaipur. He early displayed a talent for learning specially Mathematics, Astronomy: A science more popular among the Hindus particularly in Southern India. Ambitious from the first he won his spurs early. He came to know that Aurangzeb intended to demolish the temple of Govindji at Muthura. Forestalling the Emperor he made a dash to rescue the idol. This he conducted in triumph and installed in his palace which may be still seen there. When Jai Singh was still about 2),

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he heard that Aurangzeb was dead in the wars and turmoils that followed, he hastened to take active part and displayed talents of no mean order. It is noteworthy that in spite of the vicissitudes to which the Delhi Emperors had been subjected he remianed faithful to the throne of Delhi. He soon realized, however, that the downfall of the Moghal Empire was inevitable and although he continued to accept the favour, he refrained from meddling with the Delhi politics and threw himself heart and soul, beautifying his capital, his state, improving his administration and above all completing his astronomical works; tables; almanacs and observatories.

Successful in his military exploits not many, he performed a Yajna in the place still marked as Yagiashala, wished to rival the Emperor's court by building at Amber palaces which in beauty of design and fineness of execution and conception excel many a familiar edifice in Rajputana. Finding however the hills of Ambar too rugged and narrow for his ambition he laid the foundation of the elegant city of Jaipur on the plains beneath. In this he took the advice of one Vidya Dhar: an Engineer astronomer hailing from Bengal.

Jai Singh is credited with having written some works on Hindu History, and Hindu Law but these works have not so far seen the light of the day.

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AMERICAN HELP FOR INDIAN STUDENTS.

(By Professor Sudhindra Bose, M.A., Ph. D.)

An Indian student planning to enter a college in America has many questions to ask. He wants to know : What university shall I choose for my education ? How many years will it take me to get my degree ? Where shall I find suitable accomodation ? These and many other questions which confront a prospective student, are cheerfully answered by the Hindusthan Association of America.

The Association is a voluntary organization with branches at most of the leading centres of education in America. The President of the society, who has an intimate knowledge of the conditions of life in different parts of the Republic, conducts an unofficial bureau of information. He, with the assistance of other officers, makes it his business to collect data from various colleges and universities concerning their educational facilities. And when a student applies for advice or information, the President helps him the best he knows how.

A notable instance of the desire of the Association to render efficient service to Indian students is seen in the founding of a Loan Fund. Since the resources of a student may sometimes run short towards the end of the college year, or his allowances may fail to reach him from home in time, the society tries to tide him over a hard period by a little advance of money. For lack of proper financial support this phase of the work, however, is not so well developed as it might be.

No one need imagine from this that the Hindusthan Association is a charitable organization engaged in giving away money to needy people. It has no money to give,

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although it has some to loan. The Association is only prepared to furnish gratis all the information that *bona fide* students in India may desire. The cost of living is now so high in the United States that no one should think of coming here without a steady allowance from home of, at least, a hundred rupees a month. The days when a student could earn his way through college are gone Under the new Immigration Laws, no student from India will be allowed to land in America who has not a visible source of income from Hindusthan.

It may be mentioned in parenthesis that the Association is most emphatically an educational, not a political, organization whatsoever. From my personal knowledge of the workings of the Association as its first *ex* President, I can affirm with utmost certainty that the ends and objects of the leaders of the movement are simply and solely to look after the interests of the Indian students, and that the Hindusthan Association with its score or more of branches is strictly a non-sectarian, non-partisan, and non-political body.

The Association is not only promoting the educational interests of Indian students in the United States, but it is doing a splendid missionary work in fostering cordial relations between America and India. To this end, the local chapters give public programmes and enlighten American audiences on the present-day conditions in Hindusthan. Sometimes, the representatives of the Association visit other clubs and societies, and discuss Indian culture and civilization from the angle of an Indian. Moreover, the central organization of the society, which has its own printing plant, publishes a monthly periodical called *The Hindusthanee Student*. Just now the enterprising editor of *The Student*, A. C. Chakravarty, has published a useful pamphlet known as "Education

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in the United States of America". It gives valuable information on such subjects as American system of education, the best way to come to America, cost of living, leading American colleges and universities medical education, dress and equipment, and other related topics. The book can be had from the editor of *The Student*, Urbana, Illinois, for Rs. 0-2 8. Publications, such as these, help to interpret India to America and America to India. They inevitably tend to roll away misunderstandings, and pave the way to mutual appreciation of Indian and American life.

Perhaps the greatest single achievement of the Association was the International Hindusthanee Students' Convention held under the auspices of the Panama-Pacific International Exposition in San Francisco, 1915. The Convention, which had a three-day session, met right in the famous Festival Hall of the Exposition. It is also a matter of patriotic pride to note that the Hindusthan Association was instrumental in securing an Indian booth in the Palace of Varied Industries on the Exposition grounds. Here were exhibited works of high-class Indian arts and industries. Never before in the history of international expositions had Hindusthan taken such an independent part among the nations of the world. To be sure, India had some share in the World's Fairs at Paris and at St. Louis; but on those occasions India was not represented by the Indians and for the Indians. India was made to appear as a tail to somebody elese's dog. In the Panama-Pacific Exposition India appeared on her own account. And as a fitting recognition of the role played in this great festival of nations, the Hindusthan Association was presented by the Panama-Pacific Intenational Exposition with a commemorative bronze medal. Indians in America can now lift their heads high in pride and greet the world as men.

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Such, in brief, are some of the activities of the Hindusthan Association. It is now peculiarly fortunate in having Doctor Rafi-ud-Din Ahmed as its President. Doctor Ahmed, who is employed in the responsible position of a dentist in the Forsyth Dental Infirmary of Boston, is a tireless worker for the welfare of Indians in America. He places the services of the Association unreservedly at the disposal of those who may need them. They are yours for the mere asking. "The Hindusthan Association", said President Ahmed to me the other day, "is simply another phase of the cosmopolitan instinct of the Indian students. They look upon the whole world as a granary of knowledge to be ransacked in order to usher in the India of to-morrow. To accomplish this we need the active help of our people at home. Send out students, more students, and yet more students; there is room for them all in American universities".

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The Gurukula Samachar.

Motto I.—By force of *Brahmcharya* alone hove sages conpuered death—*The Veda.*

Motto II.—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The Gurukula Anniversary.

The proceedings of the Gurukula Anniversary commenced on the 2nd April with a Havan at 7 P. M. The Havan was followed by a sitting of the Sahitya Parishad. First of all Swami Shraddhanand with his characteristic eloquence explained the objects and purposes of the Sahitya Parishad, regretted the decline in its activities and exhorted the members to resume work enthusiastically for the fulfilment of the patriotic and literary aims of the Parishad. Pandit Yogendra Nath Professor of Sanskrit Philosophy was then elected President and Brahmachari Bhimsen read a paper in Sanskrit on the Upanishads. Other Brahmacharis criticised and discussed the paper. Professors and teachers also took part in the debate. The proceedings were throughout carried on in Sanskrit. Though the language was unintelligible to the audience, yet the peculiarly euphonious Sanskrit syllables flowing in rhythmic succession and the fluency displayed by the speakers held the audience spellbound. The first sitting came to a close at about half past ten.

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The Second Sitting.

The proceedings recommenced at 2 P. M. After a few melodious Bhajans which received the tribute of hearty cheers from all parts of the Pandal, Pandit Satyabrat, a graduate of the Gurukula University who is working as Professor of Sanskrit literature in Raja Ram College Kolhapur, delivered a lecture. The following is a concise summary of his lecture :—

If we want to uplift a nation we should improve its institutions. The betterment of the system of education in India is an essential condition of national rejuvenation. Our students are lacking in originality and thoroughness. The defects point to some radical error inour system of education. One of the most glaring drawbacks of the system is that the medium of instruction is a foreign tongue. Latin was the medium of instruction in Europe for a long time. And no progress worth the name was made during that period. The case of Japan and other countries irresistibly leads to the same inference Greater attention should be paid to Sanskrit than to English literature. Macaulay appraised the whole of Sanskrit literature as worthless in comparison with a single shelf in any English library of his time. But he was totally mistaken. Max Muller speaks very highly of Sanskrit. It is the mother of all Aryan and Dravidian languages. More books are published annually in Sanskrit than in the admittedly living vernaculars of India. Herbert Spencer's test of a highly evolved language is the presence and number of monosyllabic words in it. Judging by this criterion Sanskrit is the most highly evolved language ; for even the letters of this language have meanings. The object of modern English education is to create a class of interpreters between the rulers and the ruled and to procure clerks Indian in blood but English in tastes, morals, opinions and ideas. We

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have forgotton our priceless indigenous literature and are well versed in Milton and Shakespeare. We have become intellectual slaves. It is imperatively necessary, therefore, that we should make radical changes in our schools.

A debate on the advisability or otherwise of machinery in India followed. Brahmacharis, Professors and some of the ablest of other speakers took part. Brahmachari Satya Deva, Brahmachari Janamigaya, Brahmachari Ram Gopal, Pandit Jay Chandra and Pandit Indra constituted the positive party ; and Brahmachari Dina Nath, Brahmachari Dharm Deva, Brahmachari Vanshi Dhar and professor Ram Deva were principal speakers of the negative party. The main arguments advanced by the former, may be summarised thus :—

Machinery economizes time and labour, annihilates time and distance and renders communication easy and effective. Our ancient Indian civilization was characterised by the use of machinery. The Vedas and the Shastras strongly recommend the use of machinery. Without the aid of machinery we cannot manufacture even the indispensable things of daily use such as matches, needles etc. Large scale production is impossible without machinery. The evils generally attributed to the use of machinery are really the result of its abuse.

The other party brought forward the following arguments to bolster up their contention :—

The use of machinery has banished peace from Europe. It throws large numbers of people out of employment. The rich grow richer and the poor poorer. It leads to the factory system wherein workmen and workwomen come promiscuously together and deplorable immorality is the result. Workmen have to remain pent up in ill-ventilated rooms emitting asphyxiating odours for many

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hours during the day. Consequently their health deteriorates. They have to indulge in the use of some stimulant in order to revive their drooping physiques and spirits after each day's hard labour. Food and clothing are the most claiment needs of mankind. Machinery was not employed for these two purposes in ancient India. The Vedas too do not sanction its use for these purposes. It may have been emplyed for purposes of war and there its use is legitimate, for the less the number of men employed for warlike purposes the better would it be, and the more effective the engines of destruction employed, the sooner will it come to an end.

The debate lasted for about 3 hours. The audience listened with rapt attention. Each speaker as he spoke swayed the audience for the time being and carried it with him. The delivery and eloquence of the Brahmacharis elicited applause. The proceedings began again at half past seven and after Bhajans Swami Swatantranand delivered a lecture. He emphasized the necessity of performing Havan regularly and tried to prove on the authority of precedents and quotations from the Shastras that those who could not afford to use ghee for purposes of Havan in these days of high prices might use oil instead

In the Morning.

On the 3rd April in the morning after Bhajans, Pandit Indra, Vidya Vachaspati, delivered a very interesting lecture. The following is a very brief summary of his speech :—

Mankind has three kinds of needs, *i e.*, physical, mental and spiritual. It is the function of a perfect religion to fulfil all these needs. The founders of different religions intended them to be comprehensive enough to embrace all these needs. So a religion must solve all the problems and difficulties of life. Now-a days men of religion if they cannot cope with a situation hold it to

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be outside the pale of religions. Such is not the case with the Vedic religion. It deals with all problems and suggests a way out of all difficulties. Those who hold that the Arya Samaj has no connection with politics are mistaken. Politics dealing as it does with problems on the right solution of which the welfare of mankind depends falls within the pale of the Vedic religion which is the only perfect religion in the world. Arya Samajis should be able to propound Vedic politic principles although they do not take part in politics. True religion finds expression in character. True devotion consists in serving mankind. In its infancy Arya Samaj had the characteristic activity of childhood It achieved triumphs because others were unprepared to stand against it. Therefore it soon found favour in the eyes of all. Now it is passing through a state of adolescence; people therefore judge it by quite a different standard. Other religions also have armed themselves sufficiently against its attacks. The Arya Samaj must therefore fight with newer and more improved weapons. It must impose on itself a severer discipline and must try to possess greater attractions and fascinations in order that it may fulfil its aim of being a Universal Religion.

Sanatak Jay Deva spoke next. He laid emphasis on the need of removing all artificial ways of living. He dwelt at length on the advantages of a return to nature. He explained the usefulness of walking barefooted and sleeping on the ground. He made his lecture convincing by means, of homely examples and quotations from well known authors. Pandit Purna Nand was the next to speak. He expounded in a very lucid manner an ideal Vedic life.

The proceedings commenced again at 2 P. M. After Bhajans Professor Chhedi Lal, M. A., Bar-at-law, Professor of Economics here delivered a highly instructive and

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highly original speech. He supported what he said by means of facts and figures and carried conviction to the hearts of the people. The following is very briefly the substance of what he said :—

There is a very intimate relation between religion and politics. Social condition has always been the index of the excellence of a religion. This finds ample corroboration in the various social states accompanying the progress the decline and the revival of Christianity and Muhammadanism. The state of society was deplorable before the time of Swami Dayanand. Dayanand and the Arya Samaj have rejuvenated social life, eradicated pernicious influences and cut at the root of evils that were eating into the vitals of society. Swami Dayanand's chief mission was to liberate the people from all sorts of galling restraints and fetters. He preached that institutions that had ever been accepted on authority should be justified at the bar of individual reason. He chose the Vedas as the ultimate authority for three reasons. First because reason if solely depended on could lead astray, secondly because they alone could impart the necessary vitality to the nation after a continued slavery of 1,800 years, and thirdly because the teachings of the Vedas alone could appeal to reason, and stand the test of reason. Swami Dayanand in his *Satyarthprakash* gave the most effectual solutions of the problems that are to-day puzzling the most renowned heads of Europe and America.

Statesmen now a days find fault both witk with the monarchical and republican systems of government and for obvious reason. But Swami Dayanand's suggestion meets all objections. He suggests that a ruler should be chosen for life. He further suggests the formation of three advisory councils to assist the king. The principle of Self-Determination, the idea of a League of Nations and the

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principal that good government is no substitute for self-government ; these are held to be the marvellous achievements of modern statesmanship. But Swami Dayanand laid down all these principles as clearly as anything in his Satyarthprakash several years before anybody in Europe or America ever thought of them.

After this Pandit Nand Kishore Sanatak, Professor of Sanskrit literature Ram Jas College Delhi, read a paper in Hindi on the Vedic ideal of marriage. He compared the ideals of marriage cherished by different societies and communities of the world with the Vedic ideal and brought home to the audience that the latter was the best. He based the claim of the Vedic marriages to superiority on the following grounds :—

The Vedas prohibit marriages between blood relations. The Vedas enjoin strict monogamy and do not sanction divorce. The bride and the bridegroom are allowed liberty of choice but their choice is subject to the consent of parents who are commanded by the Vedas to permit marriages only between persons of similar tastes, inclinations, temperaments, habits and attainments. The paper was discussed and criticised by Brahmacharis, Professors and others interested in the subject. A debate was carried on for about two hours.

The interest of the audience was aroused to the highest pitch of intensity. All listened with bated breaths as it were. In the evening a hockey match was played between the Gurukula team and the Sanataks in which the latter got the worst of it. The strength and agility of the Brahmacharis and the muscularity and elasticity of their bodies produced a great impression. At night Swami Satyanand entertained the audience with his sweet, persuasive and charming eloquence. He expatiated at full length on the miracles worked by sacrifice in the history of the world.

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The 4th of April was the Convocation Day. At 7 A.M., the Brahmacharis and the Professors clad in yellow and the Sanataks clad in their academic costumes came to the Pandal, the band playing in front. A Havan was perfomed and then Degrees were conferred on seven Brahmacharis who completed their course. The names of the Brahmacharis are as follows :—

Shanti Swarup, Mahanand, Dinanath, Vasudeva, Satya Deva, Mahamuni, Rajendra Bal. Gold medals were awarded to four of them for having passed with distinction and for having stood first in various subjects. Brahmachari Mahananda stood first in total and got a gold medal. Brahmachari Satya Deva got two gold medals for standing first in Vedic Sahitya and Economics. Brahmachari Shanti Swarup obtained a gold medal for standing first in Sanskrit literature. Brahmachari Mahamuni received a gold medal for standing first in chemistry. Brahmachari Pradyumna got three gold medals for standing first in the aggregate, Sanskrit literature and Dharm Shiksha in the Adhikari Examination After the Degrees had been conferrred, Swami Shraddhanand addressed the new Sanataks in the most pathetic and most edifying words available in the Hindi language. His speech was calculated to imbue the diffident hearts of the new Sanataks with self-confidence and a peculiar enthusiasm to grapple with the struggles of the new sphere on which they were about to enter. The following is a brief summary of his address:—" You are going to enter upon a new sphere. All the discipline you have undergone and all that you acquired was a preparation for this day. Never deviate from the path of Truth in life. In the midst of trials and temptations, caprices of fortune and vicissitudes of life, cling fast to the rock of Truth. Never neglect your Swadhaya or studies, however circumstanced you may be. Never do any thing that may

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reflect discredit on your Gurukula. Never be idle. If you ever do anything unworthy of yourself and your institution, my heart would be pained wherever you may be for these are mysterious inscrutable bonds of sympathy between you and me. Receive all the good traits that you find in your teachers and reject bad ones. Aim at high ideal so that you may not fall. Go out and fight like heroes the battle of life. If you acquire wealth and fame, I will not be satisfied; but I will be glad if you become men of character."

Pandit Satyabrat then welcomed the new Sanataks on behalf of the old Sanataks, and Swami Satyanand delivered an Updesh to the new graduates. Then Brahmachari Rajendra Bal in a few well chosen words thanked all people on behalf of the new Sanataks for having been so sympathetic and considerate towards them till then and expressed the hope that they (the people) would continue to patronise them in life also as they had done during their stay at the Gurukula. The scene was marked by great pathos and solemnity. What a strange contrast did it present to the dull insipid lifeless routine gone through in Universities on Convocations Days. All were sincerely affected. The Brahmacharis who had come as children and had grown up into educated youths. Hitherto they had been protected from all evil influences. Their actions were judged leniently and considerately. People were their friends and patrons. But they were going to enter upon a career where they would have to bare their breasts to the storms of life, their deeds would be judged uncharitably and people would be their rivals. The occasion was one of unique significance and the scene was perfectly in keeping with its gravity. At 2 P. M after Bhajans, Professor Ram Deva, lately Acharya, Gurukula Kangri, delivered a highly instructive and impressive lecture with his characteristic eloquence, force

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and persuasiveness. He made out the clearest possible case for the Gurukula. He irresistibly brought home to the audience the extremely defective nature of the University system of education. The following is an extremely brief summary of his lecture.

Education cannot be sound as long as the medium of instruction is a foreign tongue. No university system ever since its creation. It is practically at a stand still. Indian brain is in no way inferior to the European brain. Indians stand first at Cambridge and Oxford, while foreign scholars of Sanskrit can not favourably be compared with Indian Pandits. The well-known Professor Macdonnell in writing a letter to an Indian Pandit made quite a number of mistakes in spelling and Grammar. We should not always be taking from others. We should give also, otherwise we can not maintain our respect as a nation. It is deplorable that we read Sanskrit books through English translations. But translations can never embody all that the original contains The epithet philosopher was denied to Herbert Spencer because he had not read Greek and was therefore held to be unable to appreciate and understand Greek Philosophy. Indian arts and Sciences are admitted even by Europeans to be superior to those of the West. Allopathy has borrowed 250 prescriptions from Ayurvedic during the course of a few years. Emerson read Geeta everyday. Hindus were Spinozious before Spinoza and Darwinians before Darwin. Indians can appreciate indigenous literature well. No body can adequately understand a foreign literature. Literatures are built when a need is felt for them.

Swami Shradhanand then made an oration for about an hour. It is impossible to summarise or translate his speech without altogether marring its beauty. It was a piece

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of rhetoric that transcends reproduction. It was the most exquisite piece of literary workmanship of which the Hindi language is capable. It embodied the most soul-stirring sentiments. It sent thrills of ecstacy through the listeners. It fascinated and enraptured, exalted and edified, instructed and purified in a manner that those alone can appreciate who had the good luck to listen to him. The noblest ideas couched in the choicest words and presented in the most convincing way. It alone repaid the audience amply for the trouble, and expenses they had borne in coming over to the Gurukula. And from the Swami's lips the words prevailed with double sway. The tidal wave of his sincerity and selfless devotion to the cause of the country flowed into peoples' inward being and carried all before it. There was not a sound, not a motion. All looked as if they were figures cut in alabaster. A grand majestic commanding figure clad in the colours of purity with noble features and a clear winning voice with a career of unprecedented sublime sacrifice serving as a back ground, appealing from a religious platform to the most evalting sentiments. Was it not enough to transport anybody in imagination to the ancient times when India was at the zenith of its glory and a Sanyasi's word was law to everybody ? The speech suddenly came to end when everybody felt an irresistible desire that it should continue. Then contributions were collected which came to about sixty thousand rupees. At night the Brahmacharis entertained the people with feats of strength and skill which struck the latter with wonder and admiration. On the morning of the 5th April some papers on the Vedas were read. In the afternoon Dr. Keshav Deva Shastri gave a lecture. He emphasized the need of personal purity as an essential condition of national amelioration. He laid stress on Brahmacharya. He corroborated his assertions by means of the most convincing evidence and the most cogent arguments. Everybody

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began to feel while he was speaking that purity was a prime necessity. At night a musical concert was held. On the morning of the 6th a Havan was performed and the Jalsa came to a close. The Jalsa was an unalloyed success this year. This was due mainly to the untiring zeal and energy of Swami Shradhanand. He was here, there and everywhere looking to the minutest details and controlling and regulating everything himself. The number of people who attended the Jalsa this year was no less than 8 thousand men and women.

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